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MORAGNE

ADDRESS DELIVERED AT NEW
BORDEAUX

THE GIFT OF
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AN
ADDRESS,
DELIVERED AT
NEW BORDEAUX
ABBEVILLE DISTRICT, S. C.,
November 15, 1854,
ON THE 90TH ANNIVERSARY
OF THE
ARRIVAL
OF
THE FRENCH PROTESTANTS
AT THAT PLACE.

By W. C. MORAGNE / ESQR.

PUBLISHED BY THE CITIZENS OF THE NEIGHBORHOOD.

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ADDRESS.

THE occasion which calls us together is one of no ordinary interest. We are assembled on a spot, consecrated by events which enter partially into the history of our District and State: a spot, hallowed to many of us, by the charm of tenderest association. We are met to commemorate the 90th Anniversary of the arrival at the New-Bordeaux of our Huguenot Fathers!—

Proudly do we assume the distinction which this name imparts; for it is synonymous with patient endurance, noble fortitude, and high religious purpose! Let us then be glad that we, a portion of their descendants, are permitted to meet this day under the blessed light of liberty and religious freedom, won by them, to pay some imperfect tribute to memories so justly dear, and to celebrate their fidelity to posterity and to God.

This will be a task both important and interesting; for, in reverting to that early period when a plain, but high-souled, energetic people were driven by the persecutions of the old world to take refuge in this uncultivated wild, we trace the *origin* of this community—we tread upon the ashes of the pioneers of religion, of domestic peace, and of social virtue. The feelings which such an occasion naturally inspires cannot but impress the mind with force and solemnity. To call up the scenes of other times—to revive the memory of the generous dead—to hold up ancestral virtue to praise and emulation, are performances which have their foundation deep in the sentiments of our nature, and seldom fail to achieve lasting and beneficial results. We naturally look back to our fathers for lessons of wisdom and piety. We take pleasure in calling to mind their brave deeds and their exalted virtues. We like to frequent their accustomed walks and haunts. With delight

we sit around the fire-sides at which they sat, and worship before the altars at which they worshipped. And after they are gone, we love still to dwell by their remains, and to plant the green twig upon their graves. And who will quarrel with this just principle of our nature? Who will find fault with the generous sentiments it originates? Here springs the fountain of many a noble and manly virtue. Hence emanates all our local attachments: the fond remembrance of kindred and of friends: the glorious devotion to home and country. It is, in truth, the well-spring of all enlarged and generous patriotism. He only is the true patriot who truly loves his home.

Not less interesting is it to follow up the progressive stages through which a region of country like this, once wild and uncultivated, has passed in reaching a more forward state of improvement. Trodden only by the foot of the rude Indian and the savage beast, with no marks of human skill and industry but the uncouth wigwam and the half-cultivated patch of maize, and with no religion save the low practices of a pagan Idolatry, we are to trace here the steps of civilized man, as he proceeds to empower himself of the rude materials around him, moulding them into objects subservient to his use, and erecting, in these wild woods, upon the ruins of a pagan superstition, an altar of intelligent worship to his God. In this summary, we are spared the irksome task of following up the slow developments of the human mind, or of marking man's progress from a rude, demi-civilized state to one of full intellectual growth and improvement. No! our Huguenot ancestors came out to this country in the full panoply of grown up, civilized men. They had been reared under the auspices of an old and refined civilization. Their minds and hearts had undergone the severe discipline of an improved age and of a bitter experience. They had been well tutored under the chastening influences of the Christian Religion, and they had endured the rod of a cruel persecution. They had, in short, been indoctrinated into the broad principles of social and domestic happiness, of religious and political liberty; and though the iron rule of a crafty priesthood, and a brutal despotism had sadly interrupted the even tenor of their lives, robbing them of countless blessings afforded

by the civilization by which they were surrounded, they yet saw those blessings happily enjoyed by others, and had themselves, occasionally, tasted of the social and political sweets, characteristic of their age and country. They were in a condition, therefore, to put in practice and to enjoy, in this new, virgin land, the many social virtues, the many political and religious principles imbibed in the mother country.

Thus educated and polished they presented a striking contrast to everything they beheld in these primeval forests. Here all was rudeness and barbarity. Here was a total absence of all knowledge of the living God—an utter want of all true religious worship and adoration. Moral darkness shed a gloom over the works of nature. Here only were these brave old woods, that had nobly waved their branches to the breeze for unnumbered years, breathing in mysterious whisperings a sublime and secret worship of the Author of the Universe, and inviting to their broad shade the devotional exercises of the distant and pious refugee. How nobly must the hearts of our fathers have responded to these secret mutterings of inanimate nature! How freely must they have breathed the air of liberty and religion!

Little did that small persecuted band then know of the destiny they were to carve out for themselves and their posterity! Little did they dream of the changes they were to effect in the world around them, when they planted their feet on the western shore of yonder stream.

It is our purpose to inquire briefly into the causes that led these pious men to quit their native land: to depict the trials and hardships they endured in the mother country and in their passage hither: to review their progress in this community: to recall some of their many virtues, and to exhibit the happy effects of their character and efforts in this District.

The subject of colonization is one of deep and abiding interest. Nothing is more curious than to trace the rise and fall of nations—the depopulation of old and the peopling of new countries: the various migratory excursions of homogeneous races, or the commingling of those that are dissimilar, in distant lands. Among the ancient Greeks and Romans, as among

most of the modern European Nations, colonies have usually been planted under the influences of a rapacious spirit and a love of dominion. To gratify the lusts of power, Princes have often encouraged the emigration of their own subjects in the hope of increasing their wealth, and of multiplying their possessions in distant climes. And individuals, led on by an ambitious desire to improve their personal fortunes have frequently foregone the pleasures of their native soil, and, by voluntary expatriation, have thrown themselves upon the wide world of emigration, remote from the homes of their fathers : while a few nations, like the ancient Germans and Northmen, fond of a sort of Nomadic life, have wandered from place to place, and from nation to nation, through a mere love of change and of adventure. But none of these motives prompted our Protestant ancestors to leave the delightful hills and valleys of their native France. They were no instruments in the hands of ambitious Princes for the aggrandizement of their wealth and power. They did not seek a home in America through a mere love of adventure, or through the ordinary inducement of pecuniary gain. Far higher and nobler were the motives that actuated them. They came in search of an asylum from the relentless persecution of a Catholic Hierarchy, and of an arbitrary, cruel government. They sought a home, in which they might enjoy unmolested, the transcendent sweets of religious and political liberty. They longed to bear away their altars and their household faith to a land of real freedom : of freedom to the Protestant as well as to the Catholic : a land swayed by a moderate, liberal government, allowing free scope to the exercise of conscience in the worship of their Maker. What higher motive could fill the heart—what purer sentiment, what sublimer action, could adorn the character of man !

To a proper understanding of the motives that prompted our ancestors to expatriate themselves, it will be necessary to take a brief review of Protestantism in France. In that country, "Protestant" and "Huguenot" are convertible terms. Of the word "*Huguenot*," various etymologies have been attempted. Some derive it from Hugons Tower, in Tours, where the Protestants, in early times, are said frequently to have assembled,

but the etymology most generally received ascribes the origin of the term to the word "*Eignot*," derived from the German "*Eidgenossen*," i. e. confederates, men leagued together.

So early as 1523 A. D., in the early days of John Calvin, and shortly subsequent to the first preaching of the Reformation in France, an Edict of Francis I.* against the heretics (as the Protestants were then called) was published, and a congregation at Meaux dispersed. Some fled to Metz, others to Switzerland, and their minister, LÉCLERC, became a martyr. He was tortured in a most horrible manner, and his mangled body burned. Many were burnt alive, and many tortured to death.†

With little respite did these persecutions continue, especially in the Southern parts of France, where the Huguenots were most numerous, up to the frightful tragedy of the St. Bartholomew, in August, 1572: when, it had been determined in the secret council of Charles IX. to make a general massacre, in one night, of all the Huguenots in France. With fearful reality was this infamous plot carried into execution. At the appointed hour, armed companies, at the dead of night, with certain passwords and countersigns, fell upon the unsuspecting Huguenots, and without regard to age, sex or condition, butchered them by hundreds and thousands, and afterwards plundered their property. The Huguenot nobility had been seduced by artifice into Paris, and many of them cruelly assassinated. The Admiral COLIGNY, a great and good man, was most inhumanly murdered in his bed, where he had lain for days of a wound inflicted by his Catholic enemies. The noble King of Navarre, and the chivalric Prince de Condé, spared only in their lives, because of their royal blood, avoided insults and threats of violence from the King himself by secretly escaping from the city. Cries and howlings and the discharge of fire

* Browning's Hist. of the Huguenots, p. 21.

† The massacre of the inhabitants of Merindole and Cabrières about the same time was outrageous in the extreme. "It was decreed that they should be exterminated as Rebels, their goods confiscated, their houses destroyed, and even the trees of their plantations should be dug up."—*Ibid*.

arms brought the defenceless people out of their houses, unarmed and half naked, when they were inhumanly massacred. When morning came, says an intelligent eye-witness—"Paris exhibited a most appalling spectacle of slaughter: the headless bodies were falling from the windows: the gateways were blocked up with the dead and dying: and the streets were filled with carcasses which were drawn on the pavement to the River." All over France the terrible carnage raged during the whole week—and the number killed has been variously estimated from 70,000 to 100,000 souls.*

After this horrible butchery, one would suppose that the most blood-thirsty appetite would have been satiated, and that a truce, at least, would have followed to these disgusting tragedies. Not so, however. Up to the Edict of Nantes in November, A. D. 1590, (under Henry of Navarre,) continued strife, persecution and outrage were excited against the unfortunate Huguenots, and, in a few years after this, they were systematically proscribed. In the year 1669, an Edict against emigration was issued, and Edict followed Edict in rapid succession—"the degree of penalty proceeding in an awful gradation from fine to imprisonment, the galleys and death." The Huguenot public worship was openly attacked: no seats in their temples were allowed; they were prohibited from acting in any branch of the legal or medical profession—they were not even allowed to pursue the calling of apothecaries, grocers, booksellers or printers. The haughty King (Louis XIV.) gloried in the thought of converting or destroying all the Protestants; and it was boastfully said for him—"If God spares the King, there will not be a single Huguenot in twenty years."

About this period the private dwellings of the Huguenots were invaded by quartering soldiers upon them—called in history the *Dragonnades*. So thoroughly oppressive were the measures now adopted (A. D. 1681) that the forests became crowded with the wretched wanderers, and they left the kingdom by thousands for England, Holland and North America. Protestant schoolmasters were forbidden to receive boarders in

* Browning's Hist., p. 158.

their school-houses: reformed churches throughout the kingdom were destroyed; and skirmishes ensued, in which Protestants were cruelly slaughtered by the Dragoons: many hanged: their temples destroyed, and their assemblies dispersed by armed troops. Meanwhile, many Huguenot ministers, who were the especial objects of Catholic malignity, had been arrested and put to death. Every day tender infants were torn from their parents to be educated Catholics, and received the most cruel treatment, when refusing to be converted. Protestant artisans were violently deprived of the means of earning a livelihood.* "Sometimes," says the historian, "an unfortunate creature was drenched with wine by means of a funnel, and when intoxicated, taken to the church, where his presence was deemed equivalent to abjuration." * * "In some cases, also, the Huguenots were kept from sleeping for an entire week by sentinels continually rousing them, and when sick, drummers were sent to beat under their windows without intermission, until they promised to be converted."

At length the Revocation of the Edict of Nantes, taking from the Huguenots their few remaining privileges, and letting loose the sword of persecution in more than brutal ferocity, received the sanction of Louis XIV., Oct. 18, 1685, through the deceitful representations of the Priesthood, and the matchless art of Madame de Maintenon.

This was a death-blow to religious liberty in France, and gave the nation a shock from which it did not recover for centuries. Of this wretched stroke of diplomacy the Duke de St. Simon says—"The revocation of the Edict of Nantes, without the least pretext or necessity, and the various proscriptions, rather than proclamations that followed it, were the fruits of this dreadful plot, which depopulated one-fourth of the kingdom, ruined trade in all its branches, placed it so long under

* In 1685 a military expedition went into Bearn—carrying with it horror and devastation. "Victims," says the historian, "were suspended by the hair, or by the feet, and nearly suffocated by damp straw being burned in the places where they were tied up: the hairs of their head and beard were plucked out: they were plunged repeatedly into deep water, and drawn out by a rope fastened under their arms only in time to prevent their being drowned."—*Browning*.

the public avowed privilege of the Dragoons, and authorized torments and executions, in which thousands of innocent persons of both sexes perished."

From among the thousands who, at this time, fled from these violent persecutions, South Carolina received a numerous and noble population, constituting some of the best families of the Low Country—the Marions, Horrys, Legarés, Desessaures, Manigaults, Laurenses, Hugers, Porchers, Lesessenes, Prioleaus, Gaillards, Mazycks, and other well known names: a race of men gifted with every manly virtue—who have breathed a high-souled, chivalric spirit into Carolina character, and have added a bright lustre to Carolina fame.

By the revocation of the Edict of Nantes, all ministers of the Gospel refusing to be converted to the Catholic faith had to quit the kingdom within fifteen days, and to abstain from preaching and exhortation under pain of condemnation to the Galleys. Schools for the instruction of Protestant children, and emigration were prohibited under the penalty of the Galleys and confiscation of property.*

But though to worship according to the Protestant form was declared a capital crime, numbers continued to assemble in retired places, ready to submit to death, rather than swerve from their religious duty. And though the penalty of death was awarded to any minister who should be found in the kingdom, and all persons receiving, or assisting them were sent, the men to the galleys, the women to be shaved, and the property of both confiscated, yet these heroic men in the cause of God had the ingenuity, under disguise, to baffle the vigilance of government. Sometimes they passed as pilgrims, or dealers in rosaries and images: sometimes as soldiers. In all cases they were joyfully hailed by their brethren, and crowds attended their preaching in caverns and secret places.† Indeed the worship of the forest and the desert, was the only one left to

* "Never," says the historian, "was oppression more cruel than that endured by the unfortunate Huguenots at this period—harrassed and tormented if they remained in the kingdom, yet punished as malefactors if they attempted to escape."—*Browning*.

† *Browning's Hist.*, p. 384.

the Huguenot, and in spite of troops and edicts, they there assembled, often at the risk of life, obstinately refusing to attend mass, or to send their children to Catholic schools, or to regard the practices commanded by the Romish church.

But time would utterly fail me were I, on this occasion, to attempt to trace the brutal persecutions against these unfortunate sufferers. Did not history contain an authentic record of these black acts of a ruthless despotism, posterity could scarce give credence to the horrible enormities. The patience of the Huguenots was at length exhausted. All nature cried aloud for resistance to this barbarous tyranny. Forbearance ceased to be a virtue; and finally, under the cruelties of the Abbé du Chaila, the war of the Camisards broke out, which lasted, with various success to Protestants and Catholics, about seven years, up to A. D. 1709.

In May, A. D. 1724, under the weak Duke of Bourbon, then Regent of France, an odious Edict, more cruel than that of Revocation, signalized the age. By this, children were torn again from their parents to be educated in the Catholic faith: death was again decreed against Pastors; and every kind of oppression, endured in the reign of Louis XIV., was violently renewed. This system lasted for years, but it did not deter the Protestants from exercising their religious rites; for in the year 1745, in a memorial presented by the Catholic clergy to the King, it is stated, that a generation of Protestants was rising up more obstinate and headstrong than their fathers.

But the Huguenots now labored under peculiar disadvantages. Ever since the Revocation of the Edict of Nantes, the jurisprudence of France had assumed the non-existence of Protestants in that country; and the Church of Rome, declaring marriage to be a sacrament, would not administer the rite to any who denied its ecclesiastical authority. Hence the marriages of the Protestants were held to be null and void,—parties married according to the Protestant form were declared to be living in a state of *concubinage*, and their children, illegitimate. And the decisions of the courts touching inheritance and other questions of property, following the popular Catholic doctrine, often disfranchised these unhappy persons, and confiscated

their whole estates. To obtain favor in the eyes of Heaven, which an unjust country denied them, the Huguenots sought their proscribed Pastors in the deserts and the forests; and when the benediction of a minister could not be obtained, the blessing of marriage was pronounced by aged heads of families, awaiting the occasion of a Pastor's arrival, when multitudes hastened to meet him, to have a religious sanction conferred on their union, to present their children for baptism, and to receive the sacrament of communion.

But fresh persecutions occurred to suppress these assemblies in the *deserts*, which now consisted of many thousands. In Languedoc, twenty-eight persons, in Guienne forty-five, were condemned to the galleys and attached to the chain of forcats merely for attending these meetings of worship. In Normandy, in the year 1746, the goods of those not allowing their children to be baptized by the Curé were sold without any form of legal procedure; and in the year 1752, an attempt was made to re-baptize the children of Protestants. The punishment of death was still inflicted upon all ministers who fell into the power of government.*

Members, also, of the little colony that came to these shores, were, at the same time, subjects of individual persecution. The Rev. JEAN LOUIS GIBERT, the spiritual leader of our colony, and his brother, the Rev. Etienne Gibert, being active and prominent ministers of the Gospel, were sought out by the Catholic spies, but were fortunate enough to make their

* M. Desubas, a young divine of promise, was arrested in December, 1745, and led away by a body of soldiers into Montpellier, where after two months' imprisonment, he suffered death Feb. 1, 1746, before an immense concourse of people. Some of his flock made an unarmed effort to implore his liberation: a discharge of musketry was the reply to their appeal, when six persons were killed and four made prisoners. While in prison at Vernoux, crowds arrived to intercede for their Pastor's life. The assemblage was inhumanly fired upon—thirty-six were killed and two hundred wounded—the greater part mortally. In 1782 the minister *Benezet* was arrested at Vigau, and executed at Montpellier. In 1782, the year before the colony left France, *Francis Rochette*, another minister, suffered death at Toulouse, with three brothers, named *Grenier*, who had attempted to rescue him. About this time, also, the celebrated *Calas*, a Huguenot minister, was broken on the wheel, and the tender hearted *Fabre*, seeing his father about to be led to execution, suffered condemnation in his stead.—*Browning's Hist.*

escape to England with the loss only of their estates. Monsieur Roger, who came afterwards to New-Bordeaux, was compelled to hide in the mountains for two years before his departure to this country—leaving his young family to the mercy of his enemies, till he found an opportunity of fleeing with them, sacrificing all his effects. Mr. Le Roy in the year 1750, living near St. Python, in the Province of Hainault, and persisting in reading the Protestant Bible, was bitterly persecuted by the Catholics, who entered his house in his absence, abused his wife, dragging her by the hair of her head, and threatening them all with death. Deeming it no longer prudent to remain, he fled, by night, to French Flanders, from whence he took refuge in England, and finally, after the death of his wife, came to New-Bordeaux. Jean Bellot and his wife, and the family of the *Bienaimie*, colonists of the New-Bordeaux, were, also, subjects of persecution—the former having been driven from France to Flanders, and came thence to this country. But the whole colony must, doubtless, have greatly suffered from persecution, as the manner of their flight sufficiently indicates.

Thus at the time our ancestors left France, the Huguenots were not only the subjects of daily and ruthless persecution, but were carefully excluded from nearly every advantage in the civil and religious administration of the State. It is a matter of history, that so late as the year 1791, it was necessary to profess the Romish religion to be admitted into the Hospital of the Invalides.*

Under this state of things—when they were driven from their homes to take shelter in the deserts and forests: when their property was confiscated—their marriages annulled—their children declared illegitimate: when their religious worship was wholly interdicted: their ministers expelled the country, or if found, inhumanly put to death: when they were overburdened with taxes and disfranchised of nearly every political privilege: when they were forbidden to pursue any of the honorable callings of life and almost denied the means of a common livelihood for themselves and their families: when,

* Browning's Hist., p. 416.

in short, all classes, men, women and children, were hunted down like wild beasts, and brutally murdered while engaged in the exercise of their religious rites—it was then, in those dread hours of trial and suffering, that our fathers conceived the idea of quitting forever their native land. May their memories be ever blessed for that fortitude which had hitherto enabled them to keep their faith, and for the wise resolve to bear it unstained to a land of spiritual freedom!

Had they been rebellious subjects, harassing their sovereign by a vexatious resistance to the laws of the country, or by an attempt to subvert the peace and order of society—had they been a sect of persecuting religionists, seeking to suppress religious freedom, or interfering with the dictates of conscience, some apology might be offered for the relentless spirit with which they were pursued; but history ascribes to these humble followers of the Cross a character wholly different. Quiet and unobtrusive in their manners, devout in their religious exercises, faithful to their King and obedient to the civil and political laws of their country, they begged only for that peace of conscience attendant on freedom of religious worship, and long bore with the gentleness of the lamb the bitter persecutions of their spiritual foes. No violence, no contempt of their rights, no harsh vituperation could drive them from fealty to their Sovereign. From that Sovereign they received a dreaded and armed persecution: to him they yielded their hearts, obedient in all things, pertaining to the legitimate duties of his station. In the successes of their King, they seldom failed to rejoice—over his losses they always lamented, when these involved the honor and glory of France. He received from them, in his hours of private suffering and distress, sincere condolence for his misfortunes, and fervent prayers for his happiness.

But the heart of royalty, tempered by a corrupt court and a crafty priesthood, was steeled against all the blandishments of the pious Huguenots; and their cup of bitterness was now full. The fiat of an injured nature was gone forth. They resolved to endure no longer the oppressions of a home, which they still dearly loved, but as a child loves his parent, who has mercilessly cast him upon the broad bosom of the world,

friendless and penniless. The impulses of nature were now obliged to yield to the stern law of necessity, and they began seriously to prepare to bid adieu to all they loved in their native France.

A correspondence was opened by the Rev. Mr. Gibert, with families through the various provinces. Their party was formed, about 212 in number, and they received from their beloved Minister, now in the Isle of Guernsey, the pleasant intelligence that the King of England favored their emigration, and offered them an asylum in his Province of South Carolina. They were asked to *rendezvous* at Plymouth, England. Speedily their personal effects were converted into ready money; and now might be seen interesting groups of men, women and children, gathering in by secret ways and often by night, in small numbers, from the Departments of Languedoc, and Hainault, and Montravel, and from the River Loire, and from other places, making their way in trepidation towards the sea-shore. On the 2nd of August, 1763, a considerable number arrive near the Royant, where the ship lies at anchor. But from the secrecy required, or from some other cause, the vessel is unsupplied with provisions, and one of the emigrants has to pay down £31.16s. to purchase the necessary supplies. On the 9th of August they put out to sea. They are about to close their eyes forever on their native land.

We behold in imagination that small vessel, as it begins to spread its sails to the breeze on the distant voyage. We see the devoted little group of Huguenots, the grave husband, the anxious mother, the unconscious babe, as they crowd the deck to gaze for the last time upon the receding shore. The bright morning sun gilds the distant coast with all the rich and varied colors of a summer landscape. A charming softness, a peculiar beauty, hang around those lovely vales and verdant slopes. A bewitching power is there discovered, never before felt, as they feast their eyes on the distant scene. Behind those vine-clad hills, now robed in solemn grandeur, they yet behold the endeared objects of affection: beloved friends and the soil that gave them birth. All the associations of early life, the fond remembrance of childhood's home—their native hills and woods

and fountains—their school-boy and school-girl days—the joys of manhood, mingled with the persecutions from which they had so recently escaped, crowd their minds, and fill their hearts and eyes to overflowing. The fond shore is soon lost to sight, and now there is nothing for the eye to rest upon but the “wide watery waste,” and that frail barque which holds them from the deep. Perhaps in a state of bewildered dreaminess, they linger on deck and strain their eyes to catch another glimpse of their beloved France; but soon we may imagine them turning their vision to the blue heavens above, now spanned by the arc of Hope, and with a strong, unwavering courage, nerving their hearts to follow on in the appointment of their Heavenly Leader.

There may be none here who can appreciate the bitterness of bidding adieu forever to home and friends and country! Some there are who have felt their hearts within them burn,

“As home their footsteps they have turned
From wandering on a foreign strand.”—

By such an one the anguish of expatriation may be conceived, but never fully expressed:—

“Alas! the Exile’s heart hath hidden deeps
Which love and power may soothe to joy awhile,—
But this deceitful calm, the slightest touch
Of memory shall rouse into a storm.”

The sufferings of the mind are worse than those of the body: yet this did our ancestors brave for freedom of conscience—nay more—perils by sea and land, the sickening horrors of “hope deferred,” the gloomy pangs of disappointment, and all the untold miseries of colonization. Scarcely had the blue hills of their native land become a dim speck upon the vast expanse of waters, before their troubles began, as we learn from a journal kept by one of their number. For one week they were tossed by contrary winds, and at length on the 16th of August they were driven by stress of weather into the Port of D’Artimon, ten leagues from Plymouth, where they took in supplies, having been without provisions for several days. On the 22nd, they put to sea again in their frail Barque, which soon sprang

a leak, to the alarm of the captain and all; and the passengers were compelled to work incessantly, for four long hours, with buckets and with the pumps, to keep the water out of the captain's cabin. At length, by a very narrow and dangerous passage between two rocks, they reached the English shore, whence some of the company preferred to journey by land, and arrived on the 25th at the appointed *rendezvous*. At Plymouth they remained from the 25th August to January 25, 1764, much longer than was expected, and while there, in the language of the private journalist—"We have undergone much trouble, which is too bitter to speak of here."

They set sail from Plymouth in another vessel, destined for Charleston, on the 25th January, 1764, with a moderate wind. While yet in the channel there blew a great tempest, stranding the vessel on some rocks, with great risk of perishing, in which time they had their clothes and bedding severely drenched by the waves of the sea rising on the deck of the vessel. They stood in the roadstead of Farbet, some eleven leagues further than Plymouth from Charleston, till the 14th of February; and, as if these persecuted wanderers were not sufficiently smitten by the visitations of Heaven, a rebellion arose among themselves against the captain of the vessel on account of the spoiled meats. "Many hard words were spoken, which" (in the language of the pious journalist) "brought down the wrath of God upon us."

On the 17th they were driven back into Plymouth, and on the 22nd set sail once more for Charleston under a fair wind, which grew better and better for several days. On the 17th March they met a vessel from Carolina in time of a calm. On the 30th another dispute arose about the bread which had been spoiled by the worms. Finally, after boisterous weather and several severe claps of thunder, which gave alarm, they hove in sight of the American shore, to the great delight of the emigrants (as we are told) who had been forty-seven days complete without the sight of aught but the heavens and the wide expanse of waters. But soon their joy was changed to sadness. The vessel ran aground on a bank of sand, and had to be lightened by throwing everything that could be spared into the sea.

On the 14th April they debarked at Charleston, and took their lodging in Barracks, presented to them by the inhabitants of the Town. They received many liberalities from the French church at that place, in awaiting the bounty of the Province. After a residence of six months and a half in Charleston and at Port Royal (Beaufort) where they experienced great fatigue and inconvenience, and in the language of the journalist were almost worn out with grief,* they sat out from Charleston in the month of October† for New-Bordeaux in this District, and

* "*Uta du chagrin*." This is the original and very expressive of the vexations, the disappointments, and heart-weariness of the emigrant's lot.

† On consulting the archives at Columbia, since the address was delivered, it is ascertained, that a party of three from the colony, of which Mr. Boutiton was one, were sent up, in the month of April or May, 1764, to explore the country and to select a site for the Town. They returned and appeared before the Council May 28, 1764, to make their report, and asked leave to consult with the colony before finally determining upon the choice of lands. The season being too far advanced for them to make a crop on their new lands, and their provisions being exhausted, the colonists or a portion of them had been sent a short time after their arrival to Fort Lyttleton, and supplied by the Province with the following allowance, viz.—

- 1 lb. flour—1 quart of Indian corn each *per diem*.
- 1 steer per week among the whole.
- 1 corn mill, salt, fishing tackle, &c.

Some of them returned to Charleston about the first of July, and set out in two parties for New-Bordeaux. The advance party set forward July 16, 1764; but they reached only ten miles, when their teams proving insufficient, they sent back for assistance. On July 25, the advance party set out again from Floods [10 miles from Charleston] in great spirits—the rest following the next day. These parties arrived at New-Bordeaux, the first on the 5th, and the second on the 7th August, 1764. The party with Pierre Moragne, did not reach the Town till Nov. 15th, as stated in the text. The Rev. Mr. Gibert did not leave Charleston for some months afterwards—the Rev. Mr. Boutiton taking his place temporarily as spiritual leader of the colony. (See *Council Journal* 1763—1764, p. 194 and 258, 267.)

The author was led into a mistake of dates by the private journal above named and by the following passage from Ramsay's History of So. Ca.:—"They (the colonists) generally retired to spend the approaching summer in Beaufort. But in the month of October following they returned to Charleston, and set out for the back country, having lost but one of their number since their landing."

The first official record we have of the colony was April 16, 1764, in the Council Chamber in Charleston. Governor Boone communicated to the Council an Order from King GEORGE III. of England, directing that these French Protestants

reached the eastern bank of little River, opposite the Old Town, on the 14th November, 1764. There they struck a camp on the border of the river and made a batteau to convey themselves and their effects across to their destined habitation.

Thus driven and buffeted about for more than a year after leaving their native soil, undergoing hardships by land and perils by sea, loss of goods, sickness and death, they found at last a refuge from their wanderings in the valley almost within the range of our vision. Weary and distressed, broken in everything but that faith and courage which religion alone can inspire, they sat themselves down in mute admiration of the interesting objects around them. How vividly the picture stands before our gaze, as, on that day, we may suppose it to have been presented! We cast our eyes toward the banks of yonder stream. We see the interesting group, as they for the first time advance into the wood. There still are the resolute husband, the brave-hearted matron, and the trembling infant sheltered in its mother's arms. Casting their eyes through the magnificent forest, they behold with wonder the tall Pines, the towering Poplars, the august Beeches, the majestic Oaks.* They look down at the virgin soil, rich in every variety of natural production, and charmingly fertile to the eye of the agriculturist. Entranced by the sublime exhibitions of Nature's work, we may imagine them falling upon the earth, and, in tears of gratitude, sending up the first evangelical prayer ever offered here: while,

"The sounding aisles of the dim woods rang,"

to the songs of praise swelling up from grateful hearts and tongues to the Lord of the Forest.

should be exempted from the payment of any quit rents for *ten* years for the lands allowed them under the Provisional Bounty Act of July 25, 1761. Messrs. Gibert and Boutiton appeared before the Council, and expressed their opinion that the colonists could not at that time proceed to their new settlement, in Hillsborough Township, on Nov. 22, 1763. Lord Hillsborough and others wrote a long letter from Whitehall (England) recommending these French colonists to the special care of the Governor of the Province, and stating their indigent condition while in England.—*Council Journal* 1763—1764, p. 116.

* The forest growth here is even now most superb and luxuriant.

Revered be the spot that sheltered, and the clime that gave them rest!

There is, my friends, "a local feeling connected with this occasion, too strong to be resisted; a sort of *genius of the place*, which inspires and awes us." We are on a spot sacred to the memory of the past. Here was laid the first scene in the history of this community. Along these slopes and valleys were planted the first hearths and altars of civilized man in this once wild region. Here civilization and Christianity, letters and science made their first impress. And it was in a season of year like the present. These solemn woods, still more grand in those early days, wore then as now, their golden, autumn dress. Then as now the sombre tints of the Indian summer fell in mellowed softness around these hallowed hills and along these gentle dells. The same wave of these old trees, the same dropping of the ripened foliage, the same gentle whisperings of the mid-day breeze now seen and heard, then rustled through these spreading boughs. Here then was all the poetry and sentiment and inspiration of a beautiful and sublime nature: here, the bright realization of the poet's day-dream—a sequestered spot, remote from the eye of man, "where the tall Pine, the silver Poplar, and the wide-spreading Beech delight to entwine their hospitable shade, and where the fleeting water strives to run murmuring along in its winding channel."* Here, in this secluded retreat, our fathers lived, and thought and suffered, and worshipped and died. Can we fail to see as they saw? to think as they thought? to feel as they felt? to weep and pray and thank God, as they did, for his merciful providence in preserving, guiding and animating them through all their perils and privations? Perhaps from their happy abode in the spirit land those venerable sires, and those pious matrons now look down in these silent groves to encourage us in our hopes and duties, and to receive the homage we this day render to their virtues: for,

* *Qua pinus ingens albaque populus
Umbram hospitalem consociare amant
Ramis, et obliquo laborat,*

Lympha fugax trepidare rivo. Hor., book ii., ode 8.

"Oft may the spirit of the dead descend,
 To watch the silent slumbers of a friend;
 To hover round his evening walk unseen,
 And hold sweet converse on the dusky green;
 To hail the spot where first their friendship grew,
 And Heaven and Nature opened to their view."

The labor of clearing land and building houses was begun by the colony the same day of their arrival on the western bank of the river. The site of a town had been determined on, and each emigrant proceeded to appropriate to himself and to improve the little lot assigned him. The town, called New-Bordeaux, after Bordeaux in France, from the neighborhood of which most of the colony came, was situated in a rich and level valley on the western bank of Little River, shut in by hills and a deep forest, and was built up, we are told, in a square or rectangular form, after the usual French style, having in the centre of the square a plain log-building, used as a town hall or *Hotel de Ville*—a sort of "Bureau des Affaires." * To

* We gather from the Council Journal the following particulars relative to the town:—Eight hundred acres (800) were laid out for the town in the following subdivisions contained within the square: *First*, $2\frac{1}{2}$ acre lots, embracing 100 acres.

Secondly: A fort, a church-yard, a parsonage in town, a market place, serving as a parade ground, half acre for a public mill, and *streets besides*, - - - - - 25 do.

Thirdly: A COMMON, reserving to Government 50 acres for new lots, 200 do.

Fourthly: A GLEBE for a Minister of the Church of England, - - - 300 do.

Fifthly: To be disposed of in 4 acre lots for vineyards and olives in the infancy of the Colony—the inhabitants being afraid to go to their plantations, - - - - - 175 do.

800 acres.

(See *Council Journal* 1763—1764, pp. 261, 267.)

The Township (Hillsborough) included, on survey by Mr. Patrick Calhoun, about 26,000 acres of land, laid out nearly in a square.—The fort in the Town, (about the location of which Mr. P. Calhoun says, the French had considerable contest,) was 120 feet square, and consisted of palisades. The land on which the Town proper was built, comprising 150 acres, was bought from one James Davis for £250—or about \$1200. In the buildings on this land, the French, on their arrival, deposited their arms, baggage, &c. By the 20th September, 1764, they had six frame houses set up, and fourteen more frames ready for erection. The half-acre lots were laid off in the lower part of the Town about Sept. 25, 1764.

each head of a family was assigned a half-acre lot within the town, and from documents now extant, as many as 174 lots were laid out so early as April, 1765, under the Lieutenant Governorship of William Bull, in the 5th year of the reign of George III. of England. Vineyard lots, containing four acres each, were likewise granted and laid out, adjacent to the limits of the town; and about the same time parcels of land of 100 acres each, were given as bounty land to each male and female adult. All these grants lay in Hillsborough Township, at that time the only civil jurisdiction in this immediate part of the State: a section of country, about ten miles square, lying on both sides of Little River, and extending westwardly to the Savannah.

The site of the town was selected, doubtless, with the view to the navigability of the stream and the adaptation of the soil to the culture of the vine; for our fathers, coming from the south of France, had experience in vine-dressing, and were not without knowledge of the blessings of commerce: though, at this distant period of time, we can but wonder at the short-sighted policy, which prompted them to reject the sunny hills and fertile valleys, and smoothe current of the Savannah for the more damp and inhospitable region of this now sluggish stream.

In February, 1765, as we learn from the same private journal, the emigrants had erected their houses and commenced to labor on their half-acre and four acre lots; and by the 13th of June they had finished planting, in corn and beans, all the land which they had prepared. But they were, at this time, greatly stinted in provisions.*

The Town seems to have been, to some extent, under a separate civil and military Jurisdiction. *Mr. Roger* was appointed the first Justice of the Peace; but having gone with *Mr. Calhoun* to survey the lots for the Town, he was taken ill—from which illness having partially recovered he unadvisedly set out with *Mr. Calhoun* to Charleston to bring up his family, relapsed, and died on the road about 10th Oct., 1764. (See *Council Journal* 1763—1764, p. 330.)

* "Having but little corn to eat we have sent it to an Iron Mill to be ground, and though we shall not have a sufficiency, yet, with the aid of God, we may have enough to keep us from starving, until our little harvest comes in."—*Journal of Pierre Moragne*. (See Appendix A.)

In the month of July, in the same year, the peace of the little community was disturbed by a rumor of a threatened invasion by the Indians, inhabiting the upper portions of the State; and all labored actively to dispose some trees so as to form a fort, which was built on a high hill, overlooking the town, and to which they gave the name "*Fort Bonne.*" The Indians, however, did not arrive, and quiet was gradually restored.*

The exposed condition of the little community rendered it, doubtless, alert on every rumor of invasion by the Indians. From the Town to the mountains, spread out an extensive tract of Indian country, uninhabited by white population, through which the Indians, in the few years preceding, had passed in their inroads upon the settlements below. Even after the peace of 1763, commonly called the Peace of Paris, they were not disposed to cease entirely from hostilities, and numerous murders and ravages were perpetrated on the borders of Virginia and North Carolina and within the limits of this State by marauding parties of these Savage tribes. From the remoteness of other white settlements, the colony was naturally kept in constant apprehension of attack. The nearest neighbors were a small colony planted only a few years before in 1756, by Mr. Patrick Calhoun, the father of our late distinguished statesman, some fifteen miles distant; and they were too feeble to render material aid to the French colony, but rather needed assistance themselves.

Freed from alarm as to the Indians, the inhabitants now gave themselves in earnest to their agricultural and domestic labors. Silk and flax were manufactured, while the cultivators of the soil were taxed with the supply of corn and wine. We can

* This alarm was doubtless owing to the rumour of an invasion by the Indians upon the Calhoun settlement, and the melancholy tragedy at Davis's Bridge. Word having been brought by a friendly Indian to Mr. P. Calhoun, according to tradition, that this tribe were in their war dance preparatory to their attacking the settlement, the unfortunate people set off immediately with the hope of reaching Augusta, the nearest post of safety, but were overtaken and surrounded at the Bridge after a few hours' flight. Some escaped by cutting the horses from their wagons, but *twenty-three*, including women and children, were buried afterwards on the spot.

easily imagine how the hum of cheerful voices and the busy sounds of industry arose during the week, mingled with the fervent chanting of the once-interdicted psalms. Among a pious and simple people, there are no idlers. Every one had his appointed work, and on Saturday afternoon might even the little children have been seen, each with a wicker basket and snowy napkin going and returning from the oven with loaves of bread.

The year 1766 * was a season of suffering to them from fever and scarcity of provisions; and these two causes combined, doubtless, to prove to them the impracticability of confining themselves to the narrow limits which they had assumed, though the unsettled state of the country may have kept them longer together. Soon, however, their prospects began to brighten. In 1771, we learn, by a letter† from a son to his father in France, that the colony was more prosperous and the means of supply more abundant.—

“The land here,” he says, “is excellent, and very little yields advantageously when cultivated by industrious hands. The climate is very agreeable. We have two months of great heat, but very good rains, and a moderate winter.” * * “I cultivate the earth with success, and have an abundance of that which is necessary for me and mine.”

Finding the culture of the vine less successful than was anticipated, they devoted themselves chiefly to the raising of flax, Indian corn and tobacco; but with some, silk, indigo and the vine were not wholly abandoned for a generation.‡ For what

* From a letter written by Mr. Patrick Calhoun to Council at Charleston about Jan. 30, 1766, it seems that the Colony had already been the subjects of some severe disease; for he says “they had recovered from an indisposition which had a good deal afflicted them, and that he had built a canoe for them which they had found of great use.” About this time Mr. Calhoun supplied the Colony with provisions; and in July of that year, while in Charleston, he presented to the Council an account of £280 current money as expense incurred therefor. So late as May, 1766, Andrew Williamson presented an account of £281.12s. 6d. for provisions furnished the Colony.—*Council Book* 1765—1766, pp. 411, 573, 759.

† See a copy of this Letter in Appendix [B.]

‡ The Gibert Family were the most successful silk growers, and long continued to produce a beautiful and useful fabric. Many persons, for a long time, supplied their own cellars with wine, but the vintager *par excellence* was Mr. Jean Noble, an unmarried gentleman, the remains of whose cellar and the house above it in which he kept a school are still pointed out.

length of time they continued to inhabit the Town is not exactly known. They were, it is likely, beginning to spread themselves over the neighboring hills and valleys when the war of the Revolution broke out in 1776, but felt themselves constrained, no doubt, on the breaking out of hostilities, to keep together as much as practicable, as security against the marauding parties of Indians and Tories which, at that time, infested the country.

In the great drama of the Revolution the colonists were no idle and inactive spectators. They promptly espoused the Whig cause to a man, and continued faithful to their principles, through all of the eventful struggles of that period, till the establishment of peace at the close of the war. Nor did they fail to gather for themselves laurels, with which to deck the warrior's brow. While it is to be regretted that the names of many, whose memory deserved a better fate, have passed away in the oblivion of time, it is still gratifying to know that there are some, who, among their own people at least, have acquired a lasting fame for valor and soldierly conduct. Of these probably the most distinguished were MATTHEW BERAUD, PIERRE ROGER, JEAN DAVID, and PIERRE COVIN: all of whom were in the Continental army, and fought bravely in the battles of Stono, at the Siege of Charleston, at Savannah, at the Cowpens, and some of them at Eutaw. Peter Gibert, Esq., Joseph Bouchillon, Peter E. Bellot, and Peter Moragne, jun., (a lad only sixteen years of age) were soldiers in the war, and engaged honorably in several battles and skirmishes—most of them, according to tradition, having been at the siege of Ninety-Six.

At various periods during the war, the colonists organized themselves into a military company,* which was commanded first by Capt. Matthew Beraud, who is said to have been killed at the Siege of Savannah; afterwards by Peter Gibert, Esq.;

* As stated in a foregoing note the colony had permission from the Provincial Government, (over which at that time presided, Governor Thomas Boone and Lieut. Governor Wm. Bull) to do militia duty under their separate organization. Before leaving Charleston [July 16, 1764] the Company was organized, and officered as follows:—Daniel Due, Captain; Pierre Leoron, Lieutenant; — Le Violette, Ensign.

and lastly, after the Siege of Ninety-six, when the company was re-organized chiefly to operate against the Tories, by Capt. Joseph Bouchillon, with Peter Roger* as first, and John David as second Lieutenant. It is a well authenticated fact that when the war was brought into this immediate section, *none* staid at home who could shoulder a musket—no! not even boys of fifteen.

If they were not all Whigs we have never heard of the exception, and no better evidence is needed of the fact, than that they suffered so much from the continual depredations of the Tories.† It is believed that the female colonists, while the men were off on service, took refuge for a time in two forts on the Savannah River—"Fort Cowen" and "Fort Charlotte"—but frequently, also, in "Fort Engivine," on the Eastern Bank of the River, opposite to the Town. Sometimes, also, the women and children clubbed together at home for mutual encouragement and protection against these pillaging foes; and many an anecdote is related of the ingenious devices to which these worthy matrons resorted to shield their effects from the keen-sighted rapacity of their enemies.‡

The terrors of war and the heavy taxes which followed it, pressed hard upon the financial concerns of the colony, and it

* Lieut. P. Roger sometimes made a hasty visit to his family; but such was the keen-sighted enmity of the Tories, that he seldom obtained a night's rest, but was often compelled to make his dwelling with the wolves which inhabited a swamp near his house.

† Many instances might be named. Pierre Moragne, senior, in attempting to rescue a fine horse which the Tories were stealing from his stables, received a gun-shot, which disabled him for life. On another occasion, a negro girl was stolen and conveyed to the Indians in Pendleton, and was not discovered till years after. After the siege of Ninety-six these depredations were so numerous, it was found necessary to re-organize the Company to keep them in check.

‡ On one occasion, seeing the Tories approach, they placed their goods underneath a bed upon which they placed one of their number, pretending to be very ill. The ruse succeeded, and, for that time, they departed, leaving the poor *sick woman* unmolested. In the absence of the men the Tories had so increased in audacity as to have destroyed for these poor people almost everything they had not succeeded in secreting, (for which an Island in the River was used,) even taking the blankets from the sleeping children, and the last morsel of provisions from the family.

must have been by the exercise of the greatest industry, temperance and frugality that so many of them soon acquired a respectable competency.

But it is in their religious history that we should delight to contemplate this little colony. For freedom of conscience, for the sake of an independent worship, they had been induced to abandon the endearments of their native land to seek a home in the forests of America. Through all their toils and sufferings they had followed a devout and worthy minister in the hope that they would some day hear, unmolested, the divine precepts falling from his eloquent lips; and now that this privilege was secured to them by all the freedom of a forest, yet unpoluted by the tyranny of man, it may well be conceived that they regularly and faithfully exercised all the rites of their religious worship. Of the fact that they had a regularly organized church and kept a baptismal registry, there is substantial proof, though the oldest inhabitants have no recollection of a *church building* in and about the town. It is believed that public service was held in the building situated in the public square. To a people accustomed to worship God in the glens of the mountains and in the caves of the earth, the simplest edifice might become a temple, if freed from the eye of persecution.

In the year 1773 the colony had the misfortune to lose their minister by a sudden and unexpected stroke of death, in the prime of life and seemingly in good health. There is no reason to believe that the pulpit of the Rev. Mr. Gibert was ever regularly filled by another.* To suit the dispersed state of the colonists, the house of worship had been removed from the town to a situation on the banks of the river not far from the

* By some, it is thought, that Mr. Boutiton, the brother-in-law of the Rev. Mr. Gibert, preached to the colony, though no one affirms with certainty that he performed divine service as successor to that gentleman. It is certain that Mr. Boutiton's sojourn with the colony preceded the arrival of Mr. Gibert, as in 1765, he consecrated the first marriage which occurred at New Bordeaux, according to a private record, viz. the marriage of "Pierre Moragne, natural and legitimate son of Pierre Moragne and Marie Paris on one side, and Cecille Bayle, natural and legitimate daughter of Jean Bayle and Marie Seyral on the other side, after the publication of three banns, consecrated by Monsieur Boutiton, Ministre du St. Evangile." (See also *Council Journal*, p. 194 and seq.)

present site of Gibert's Mills. Here they met for a time after their ministerial bereavement, and conducted their simple services without a Pastor, the psalm-singing and reading of sermons having been conducted by lay members of the church.* At that time the names of Pastor and Teacher were little known in these regions, and the forlorn Huguenot band felt themselves scattered as sheep without a shepherd; but they clung yet the closer to the form of worship left them, and never a Sunday failed to bring old and young to this rude sanctum on the river's bank. But a people who had been reared to the regular ministration of the Gospel, and who had sacrificed so much for their religion, could not fail to desire a more complete observance of its ordinances; and it is not long before we hear of them going ten miles, many of them on foot, to Hopewell, at which place a church had been organized by the Rev. Mr. Harris of the Presbyterian denomination. Here they met each other with great demonstrations of joy, and joined the church in such numbers, it was thought proper they should have a representative in the Session, and Peter Gibert, Esq., was elected an Elder.†

About the year 1796 or 7 accident directed a missionary from Georgia, a Mr. Springer, to hold preaching in a log house at Liberty Spring. The Huguenots, on account of its vicinity to them, filled the building to overflowing; but in little more than a year the missionary died. Another star, however, had arisen, of a larger magnitude, destined to shine for years with a calm but marked lustre. This was the Rev. Moses Waddel, who had already established a large school at Vienna, on the Carolina side of the river. With the industry, which ever characterized this eminent Divine, he sought to employ all his leisure time in the extension of the Gospel. Being desired to fill the place of Mr. Springer, he arranged to preach at Liberty every third Saturday and Sunday following. The French people

* The reading of sermons and psalm-singing are said to have been conducted chiefly by Pierre Moragne, senior, and the prayers by Pierre Gibert, Esq.

† On the death of Mr. Macklin, successor to Mr. Harris, Dr. Cummins succeeded to the church at Hopewell, and the French people continued to worship at this place for twenty years, indeed, some of them for a much longer period.

eagerly embraced this opportunity to hear the Gospel so near at hand, and Mr. Waddel, pleased with their pious sympathy, good faith and charming enthusiasm, and no doubt pitying the condition of some of the old people, agreed to organize a church there. The greater number of the colony transferred their names to this new organization, and Pierre Gibert, Esq., and Pierre Moragne, jun. were constituted Elders.*

In the meanwhile a frame building had been erected by subscription, which, for the times, was commodious and comfortable; and in 1809, by a clause in the last will and testament of Pierre Moragne, sen., four acres of land and the spring, including the house, were cut off from one of his tracts and given to Liberty Church.†

In 1804 Dr. Waddel was induced to remove his school from Vienna to a log-house on a little eminence in sight of the spot where Willington Church now stands: a spot endeared by various recollections of the past, and which will be recognized by many a noble son of this State and others, as his academical *Alma Mater*. Through a zealous desire to be useful, this young Divine began a course of lectures to his students on Friday afternoons, in addition to his other labors, beside preaching on all vacant Sundays to large congregations under the shades of that now venerable forest. His labors were soon rewarded by a great religious excitement among his students in 1809, which, rapidly spreading among the people, gave rise to a universal demand for preaching at that place. The dispersed state of the French settlement and various calls upon Dr. Waddel's time, left the church at Liberty open to the inroads of other denominations now filling up the country, and, with mournful feeling, the Elders of the French Church began to turn their thoughts to another place of worship. Through the influence of Peter Gibert, Esq., and other generous minds, the academic building at Vienna was obtained from the Trustees of that

* A short time previous to this, in 1803, a camp meeting had been held at Liberty, in which Dr. Waddel was assisted by a Mr. Wilson, Dr. Cummins, Mr. Dickinson and perhaps others, during which a great revival is said to have taken place.

† The church was incorporated by Act of the Legislature passed Dec., 1854.

Institution and removed to the vicinity of the log-school-house. Through the same influence, also, Dr. Waddel obtained a tract of land, which made him a resident on that spot, to which he gave the name of "WILLINGTON."

It is well known to most of this assembly that a little circular valley, well filled with majestic oaks, was selected for the site of the academy, and a building arose in that quiet dell, which was destined to throw its light far into the moral gloom of the new world. It consisted of four recitation rooms, two above and two below stairs; and one end was fitted up into a plain but neat chapel, where the students were accustomed to meet for morning and evening prayers, and to hear daily lectures on good manners and expediency. In this chapel the church was regularly organized in 1813; and Peter Gibert, Esq., took his place as Elder, along with Messrs. Noble and Dobbins, who were ordained for the occasion. In a short time the scattered Huguenot worshippers became concentrated at Willington church, of which they formed the nucleus, and have never been without a fair representation in that body, having supplied at least seven or eight Elders.

Who, it may be asked, were the men to guide this persecuted band of pious refugees through all the vicissitudes of fortune, in which we have this day considered them? To conduct the affairs of a community so buffeted by the storms of adversity, so tormented by the persecutions of the old world, and by the trials and difficulties of the new, must have demanded not only piety and temperance, but likewise, wisdom, courage and moderation, fortitude, perseverance and learning. Happily men possessing these various qualities and qualifications were not wanting in the colony. As in nearly all civilized communities, so in this, there were men of prominence and of letters: men strongly endued with native intellect, and improved by a correct moral and mental culture.

First on the list was the Rev. Jean Louis Gibert,* distinguished for his learning and piety. "He was born near Alais

* For a brief but interesting letter relative to this gentleman see Appendix (C.)

in Languedoc the 22d July, 1722. While still young he entered the ministry and exercised the pastoral functions of his office at *Laintouge*. His zeal and distinguished reputation drew upon him the resentment of government. To avoid the severe laws in force against Huguenots he expatriated himself and took refuge in South Carolina." A choice library brought with him, and distributed, after his death, among his descendants, sufficiently evince, in the absence of other proof, his literary and cultivated taste; for it is scarcely to be supposed that a man, devoid of learning, would transport into the wilderness, as his only wealth, a host of classic authors. But tradition supplies the place of conjecture, and fully establishes his character for learning and ability. These were displayed in directing the early movements of his colony, and afterwards chiefly in catechising their youth, and in the general discharge of his ministerial and pastoral functions. In the fulfilment of his mission it is easy to accompany him, in imagination, through all the trials of his situation, under the new born religious freedom of his forest home. How we admire the good man's ready zeal as to his little flock he brings the sweet consolations of religion to relieve the burthen of their toils and sufferings!

"To them his heart, his love, his griefs were given,
Though all his serious thoughts had rest in Heaven."

* * * *

—————"To relieve the wretched was his pride,
And even his failings lean'd to virtue's side.
But in his duty prompt at every call,
He watched and wept, he prayed and felt for all.
And as a bird each fond endearment tries,
To tempt its new-fledged offspring to the skies,
He tried each art, reprov'd each dull delay,
Allured to brighter worlds, and led the way."

* * * *

"Beside the bed where parting life was laid,
And sorrow, guilt and pain, by turns dismay'd,
The rev'rend champion stood: at his control
Despair and anguish fled the struggling soul:
Comfort came down, the trembling wretch to raise,
And his last falt'ring accents whisper'd praise.

At church, with meek and unaffected grace,
 His looks adorn'd the venerable place ;
 Truth from his lips prevailed, with double sway,
 And fools who came to scoff, remained to pray."

* * * * *

"A man he was to all the country dear!"

He died at no advanced age in August, 1773, much lamented by the colony, and is, at this day, lineally represented by a most intelligent and interesting family: of whom two occupy conspicuous positions in society—one, a respectable officer of the U. S. Navy—the other filling largely the public eye: of whom the descendants of the Huguenots are justly proud—whom, on all proper occasions, they would delight to honor—whose genius and learning have rendered him one of the brightest ornaments of the American Bar.*

There, also, was the energetic and intelligent Pierre Gibert, Esq., the most extensively known and best remembered, perhaps, of all the colony. He was taken from France at an early age to England by his uncle, the Rev. Etienne Gibert, who was then Minister of the Chapel Royal, England, whither he had fled from the persecutions of his native land, and whose published sermons and book of criticisms on the writings of Voltaire, mark him as a man of learning and ability. The nephew, after having been partially educated with his uncle in England, was brought to this colony by his uncle, the Rev. Jean Louis Gibert. His English education gave him superior advantages here, and to him the youth of the colony were principally indebted for their education, first in French, and eventually in English. In all things pertaining to the public affairs of the colony, P. Gibert, Esq., was the acknowledged leader. He was the ardent advocate of learning, of piety and of public liberty. He readily espoused the cause of the American colonies, and raised the standard of Independence among his people in the beginning of the Revolution. He first sought out and solicited the services of Dr. Waddel at Willington, contributing greatly to the building up of the church and academy at

* Capt. Thomas Petigru of the Navy, recently deceased, and James L. Petigru, Esq.

that place; and for several years was a worthy representative from Abbeville District in the General Assembly of South Carolina. He too is represented at this day by numerous and interesting descendants, of whom three are Ministers of the Gospel.

I shall be pardoned, I trust, for mentioning, on this occasion, another member of the colony much given to letters and to contemplative study—I allude to Pierre Moragne, senior. Born on the Dordogne in the south of France, in the Parish of St. Avide du Tizac, in the jurisdiction of Montravel, and educated in part at Paris, he had acquired, to some extent, the literary taste of the French metropolis, and the religious zeal of the Southern Huguenot. He kept a regular journal* of his travels, from the time of leaving France till and after his arrival at the New-Bordeaux, of which only a part is now extant, and to which we are indebted for some valuable information relative to the colony. Having brought with him a considerable library† of select works, so soon as his circumstances and the state of the colony allowed him, he gave himself up with assiduity to the study of his favorite authors, and, by the diligent use of his pen, prepared many essays on religious and other subjects, which he designed for publication, but which his immediate descendants did not sufficiently appreciate to make public.‡ They evince, however, a profound knowledge of the Scriptures and of the theological doctrines of the day, and would, doubtless, be pronounced thoroughly evangelical, according to the Calvinistic faith. Too great devotion to his pen

* See a translation of a fragment of this journal in Appendix [A.]

† By the Will of Pierre Moragne these books were to be distributed among his four sons—a large Ostenwald Bible being bequeathed to the eldest.—[This Bible is now in possession of the writer in a state of admirable preservation, though about 112 years old—also, a Prayer Book about the same age.] Among the books named were the writings of some of the Fathers—Works of Calmet, Prideaux and others—besides others of a later date, Seigné, Drolingcourt, &c.

‡ It is but just to state, that the third generation, by amalgamating with the English, had so far lost their identity as to present an obstacle to the publication of anything in the original language—to say nothing of the scarcity of printing presses, &c.

and his books, in his latter days, imparted to his character a touch of eccentricity, but it was only a shade cast over his existence in the evening of a long and useful career.

Attached to the colony, also, was the accomplished *Jean De La Howe*, the Hippocrates of this new region of the world. He came to this place some years previously to our Revolutionary War. He is said to have been born in the north of France, or in Holland, or perhaps, in Flanders, where he received a finished education for that day in the Medical profession. He afterwards attached himself as Surgeon to some French Army, and at the close of the war visited first England, then Charleston, and eventually joined the colony of New-Bordeaux.

In a wild spot upon an eminence on the eastern bank of the river, near some beautiful falls and shoals, and about one mile above the French Town, this distinguished foreigner made for himself a delightful retreat, ornamented by artificial avenues of trees, flanked by fruit orchards, and farther on, vineyards and trees and shrubs of exotic and native growth—guarded by stone walls:—

“A gush of waters tremulously bright;
Kindling the air to gladness with their light—
And a soft gloom beyond of summer trees
Darkening the turf, and shadow’d o’er by these—
A low dim woodland cottage.”—

The paved walks and planted avenues are yet visible, though they have experienced the neglect of more than half a century. A classic scholarship and a refined taste had led him to fill his library with many choice works; and this together with the noble hospitality he dispensed, gave a charm to his home, which is not yet obliterated from the memory of some who live in this community. Refusing to make visits to his medical patients, except among the French people, his house was the constant resort of the stranger invalid, and the afflicted. His fame as a *Medicin* spread through this whole region of country, and for benevolence and eccentricity, as well as for genius, he will be still spoken of in future years.

The opinions of Dr. De La Howe were greatly respected by the colony, who frequently consulted him on matters of public policy. In their affairs, he took an active interest, and gave his judgment and his learning freely to advance their prosperity. But his fame spread beyond the limits of his immediate community. On the establishment of counties and of county courts in the State, he was selected by the Legislature as one of the County Court Judges for the County of Abbeville, the duties of which office he is said to have discharged with ability and with satisfaction to the people. To him, also, was given the privilege of naming the county, which he did, in compliment to the French colony, after a little town in the north of France ; * and hence the present name of Abbeville District. Having amassed a considerable fortune, he made by his last will and testament, a magnificent donation for a public charity. The Lethe Institute is a monument of wisdom and benevolence, that will transmit the name of its author to remotest ages, and will achieve good in the moral and intellectual improvement of our race, even when its founder's fame shall have faded away.

He sleeps† on a hill adjoining that of his residence, with this simple Latin inscription, prepared by himself, on the iron door to his vault :

*Johannes De La Howe, Hujus Agriculturalis Seminarii fundator,
obitt, Januario II., 1797.*

But others there were, sterling coadjutors of those already named in the conduct of the affairs of the colony. There was the excellent Jean Noble, who long cultivated his vineyards, leading a life of single blessedness. There were, also, the staid and persevering P. Roger, the quiet and worthy Pierre

* The Town of "Abbeville" in France is said to have been the theatre of some cruel persecutions and frightful tragedies, in which the Huguenots were the victims—thereby linking the name of that Town in peculiar connection with the Huguenot or French Protestant.

† Dr. De La Howe died at an advanced age, but left no family. He is represented as a man of small stature, possessing the politeness and ease of manners which distinguish the polished French gentleman.

Guillebeau; the devout Jean Bellot, and the chivalric Engivine.* Others, doubtless, were there, whose good sense and mild dignity procured for them the confidence and respect of their companions; but the ravages of time have effaced their names and virtues from the page of memory: or, perhaps,

"Far from the madding crowd's ignoble strife,
 Their sober wishes never learned to stray:
 Along the cool sequestered vale of life,
 They kept the noiseless tenor of their way."

Such were the men, whose talents and learning, whose judgment and wisdom controlled the temporal destinies of the little colony. Some of them were men of no ordinary stamp, and had circumstances permitted, might have figured with honor in a larger sphere; but their hands were full of their own affairs, and their field of labor, though limited, was highly useful and honorable. It was not theirs,

"The applause of listening senates to command:"


but it fell to them to regulate and govern a community almost separate and distinct—to plant and cultivate the seeds of a pure religion and of an orthodox theology—to develop the sound republican principles which lay at the bottom of their religion and which prompted their whole course of conduct.

Our imagination presents before us these men, assembled with their fellow citizens in their little Town Hall to consult for the general welfare of the colony. Schemes are to be devised for future support and protection. Provisions are short, and there is talk of an invasion by the Indians. Under the wise suggestions of experienced minds, means are soon discovered for the relief of the inhabitants, and once more the colony begins to smile with peaceful prosperity. Soon, however, comes another rumor of war with Great Britain. What! war against the Sovereign who had so kindly helped them across the Atlantic, and by whose generous bounties they were now

* Mr. Engivine fought a duel with one St. Pierre, having taken up the quarrel of Dr. De La Howe, whom St. Pierre had insulted. The weapon used was the small sword. This was the first duel, according to tradition, ever fought in this section of country.

enjoying the blessings of peace and comfort? They have seen and read the Declaration of Independence, and it is necessary that some action should be taken. They rush to the Council Chamber—but their spiritual leader is gone;—to whom shall they now look for guidance in a matter so important? Presently a man arises, who is yet in the prime of life: his aspect is pleasant and cheerful, and his countenance and manner strongly marked by decision and energy: it is PETER GIBERT, Esq. In tones of persuasive eloquence he raises his tremulous voice:

Friends! countrymen! what is to be done? Shall we arm ourselves against the Sovereign who so generously succoured us in the hour of our distress? him, who took us to his own kingdom and gave us every comfort, when we were driven by tyranny and persecution, as exiles, from our native land? him, who bore us by his power across the bosom of the great Atlantic, and, after providing us a home here, threw over us his broad shield of protection? Shall we take up arms against our *Benefactor*?—I pause for a reply.—None!—Then is the die cast. Here is the great DECLARATION. You know its language. Behold the oft-repeated oppressions of King George within these colonies! Has he not heaped aggression upon aggression to insult and oppress our American countrymen? Alas! it is but too true! They have petitioned him for redress: but their oft-repeated petitions have been answered only by repeated injury. He has dragged our brethren in chains across the Atlantic to punish and incarcerate them for trivial or pretended offences. He has destroyed their commerce. He has deprived them of their most precious civil rights. By imposing taxes upon them without their consent, he has denied them the first great blessing of political freedom. He has, by actual bloodshed, forfeited his claim upon the gratitude of his subjects. Can you, my countrymen, forget the sufferings you have undergone, the sacrifices you have made for the enjoyment of civil and religious liberty? Will you now permit encroachments, which may end in the cruel and bloody persecutions of the central despotism of your native land? No! never, never. True, our religion enjoins submission to



the Powers that be, and to a proper domination we have ever been faithful subjects :—but we can acknowledge no Lord of the conscience but God, no ecclesiastical head, but the great Redeemer. The Bible, the BIBLE does not sanction tyranny, and by no other dictates are we bound. “*Resistance to tyrants is obedience to God.*” Arise then! arise, O! my countrymen! Every principle of humanity, every precept of our holy Religion forbid us to withhold our aid in the noble cause to which our brethren have pledged their lives, their fortunes and their sacred honor. For my own part, I am for the Declaration. I give my all to American Independence. Who will speak for our cause? Who will bear the standard of the French to join the hosts of American Freemen?

We can easily imagine how that little group, with the characteristic enthusiasm of their countrymen, unite in the sentiment, and a hearty response arises :—*Allons, Allons!* “*We give our hearts and our hands to this enterprise.*”

The resolve is made. The young men catch the patriotic glow. They form themselves into a band of warriors. They gird on the habiliments of war. They make ready to stand in the ranks of their country’s army. And they went forth to brave the storms of strife. They fought the battles of their country. They assisted in achieving our glorious Independence. May this noble performance of duty ever live in our grateful remembrance!

Without boast, may we say, that the patriotic fires then kindled on the altar of liberty have since continued to burn with undying flame; and the colony, in its descendants, has been represented in every war in which the country has been engaged since the days of the Revolution.*

But since the time of which we have been speaking a sad

* In the war of 1812, a Bordeaux Company, under Capt. P. Roger, was stationed at Sheldon Hill.

And more recently a Volunteer Company from the same place, under Capt. P. F. Moragne, shared in all the fruitless toils of the Florida Campaign from the Withlacooche to St. Augustine.

change has come over the aspect of that little colony. Death and removals have made fearful havoc among its members, and it is now reduced to a moiety. Some returned to Charleston before and after the war: others and their descendants have scattered over the State, and removed to the West. The colony numbered originally 212.* At this day not more than *forty* remain of those descended purely from French parents, while the descendants of those who have intermarried with the English inhabitants do not exceed one hundred in number. Many lived to a good old age; but not one of that old race is now alive.† Nor are there here to-day any of the immediate descendants of the original colonists. They, too, for the most part, sleep with the dead. We regret the absence of a venerable Father‡—the last immediate descendant of the first colonists—whose extreme age and ill-health prevent him from honoring us with his presence on this occasion. He sits in his “age’s lateness,” a beautiful and venerable relic of the native grace of the Frenchman, and the pious simplicity of the Huguenot. His eye kindles, and his elastic, though aged form, obeys the impulse of enthusiasm on the subject of the Huguenot colony: but it is evident, that his “light is out, his mind is dark,” and the portals of memory refuse to open at his bidding.

To the eye of contemplation the history of this little colony presents some striking results. In their religious zeal and in

* See a partial list of the original colonists as taken from the archives at Columbia, in Appendix [D.]

† We would not omit to mention in terms of respectful admiration, “a venerable matron, who died in 1839, at a very advanced age. She was the last of the old emigrants; and a worthy representative of their faith and practice. She had been twice married, but was long a widow; and with no wealth but her strong faith and courage, had brought up a large family in the simple and rigid manners of her people, and now as she recounted to her numerous descendants, the self-denial, the sufferings and the heroism of the past age, the animation of her countenance was expressive of that assurance of faith which comforted St. Paul in his latter days—‘I have fought the good fight,’ &c.

“Thus ended in great peace, after near a century of days, the eventful and useful life of a beloved mother in the Huguenot family—Mrs. Mary Anne Covin.”

‡ *Pierre Guillebeau*, who was baptized by the Rev. Jean Louis Gibert, and died a few weeks after the delivery of this Address in the 90th year of his age.

their efforts to establish liberty of conscience, its members have given to the world an example of noble fortitude and heroic faith: while the devotion displayed in their worship and the assiduity with which they labored to ingraft their religious principles upon the minds of their descendants, entitle them to the respect and sympathy of all good men. They labored constantly to maintain a pure, simple, Evangelical Faith. They studied the Bible. They read the theological works with which their libraries abounded. They regularly instructed their offspring in the sound, practical doctrines drawn directly from the great source of Scriptural authority. And be it said to their honor, their conduct never contradicted their profession. By this beautiful blending of sound thought and correct habit, of pure religion and estimable conduct, they built up a spiritual edifice in this region of country as fair and comely, as it was ample and commodious: out of which have gone forth the bright lights of the Gospel to enlighten and vivify the moral energies of the people. The influences of Willington Church, under the ministrations of Dr. Waddel and others, founded, and, in its early days, supported, in a great degree, by the French colony, have been exerted, more or less, through all the western part of South Carolina, and have, it is reasonable to suppose, contributed no little toward forming the character of this District for moral and intellectual improvement.

In the cause of education the zeal of the colony was not less remarkable than in the cause of religion. In this, also, they have established their claims to a lasting gratitude. Soon after their arrival they established good schools among themselves, which they regularly kept up as well as the troublous times of the country would permit; and we have seen their agency in erecting that noble and time-honored institution—the Willington Academy—which acquired, perhaps, more fame than any of its kind at that day in the State, and to which many of the first men in South Carolina, Georgia, Alabama, and other States, can refer as the source of their academical education. The noble charity of *Lethe* is another evidence of the deep interest evinced by the members of the colony in the cause of learning and education.

In their political principles and conduct they have produced effects no less beneficial. They were from the beginning, under the sage teachings of their religious creed and of their bitter experience, ardent lovers of liberty and of *republican* liberty:—but, exempt from all spirit of licentiousness, they admired that freedom only which is regulated by order, and by the rules of legal procedure. They and their descendants have never held communion, with tumultuous and riotous feeling. Convinced of the imperfections of human nature and human government; they have never looked to an ideal perfect in their political day-dreams, nor have they been too impatient to submit to the necessary restraints of law, or to slight and temporary evils in the political regulations of the country. Neither have they belonged to that class of progressive citizens, who, led astray, by the delusive hopes excited by some new-fangled political theory, or by some vague idea of reform, are constantly crying “change,” “change;” but, constant in their politics as in their religion, they have clung, with peculiar reverence, to the time-honored institutions of the State, priding themselves more upon the conservative tendencies of their own political creed, than upon any distinction to be gained by an advocacy of the progressive doctrines of this fast age. Their experience had taught them that the pure and simple forms of a well regulated liberty, like the pure and simple truths of the Christian Religion, lie deep in the foundations of our nature, and never change to suit the whims of a capricious and time-serving people, or of an inconstant and degenerate age.*

* Men who believed firmly and practised faithfully the 39th and 40th Articles of the Huguenot Confession of Faith could scarcely be otherwise than good citizens, obedient in all reasonable things to the laws, and tenacious of the institutions of their country.—

ARTICLE 39TH.—We believe it is the will of God that we should be governed by laws and police, in order that there may be some restraint upon the disordered appetites of men. And hence he has established kingdoms, republics, and all other principalities and powers, whether hereditary or otherwise, and all that pertains to a state of justice, over which he wishes to be acknowledged as author; for this reason he has placed the sword in the hand of the Magistrate to repress transgressions as well against the second table of God's commandments as against the first. It is proper, therefore, on his account, not only that we should endure

The moral and mental discipline to which they subjected themselves and their descendants by the rigid lessons of obedience and subordination inculcated in their religious and political faith, must have exerted a happy influence in forming their characters as men and christians, as good citizens and soldiers. It has been said, that "the Huguenots have mainly constituted the chivalry of South Carolina." Without aspiring to that honor for the colonists of New-Bordeaux, it is safe to claim for them, that they did their duty to the country of their adoption. It has been remarked, that they have been the "bone and sinew of morals and religion in this part of the world ;" and although their voices have been seldom heard in the councils of the nation, they have been doing a better work at home, in supporting the pillars of government. They have been remarkable for a persevering and self-denying spirit, which has pushed them on to competency and wealth almost invariably, and among them have been some men of enterprising character, and many skillful and ingenious tradesmen. At the same time, they have been distinguished by the simplicity and purity of their manners: by their sacred regard for the Sabbath: and by their almost invariable absence from the Courts of Justice. They were never known to figure in the Court of Sessions. There is, I believe, no instance on record of one of them ever having been arraigned for crime.

Forever remembered be the generous sentiments—forever cherished the noble examples of our Huguenot Fathers! Long may their descendants continue to emulate their illustrious virtues, and to practice their wise and truthful precepts! Let us

the domination of superiors, but likewise honor them, and hold them in all reverence, regarding them as his viceroys and officers, to whom he has entrusted the exercise of a legitimate and holy charge.

ARTICLE 40TH.—We hold then that it is necessary to obey their laws and statutes, to pay them tribute, imposts and other duties, and to bear the yoke of subjection with a good and free will, although they may be infidels, in order that the Sovereign Empire of God may exist in its entirety. Thus we hold in detestation those who desire to reject the authority of superiors, to introduce a community and confusion of goods, and to overthrow the order of justice.

cling to their pure religious faith, and transmit it to future generations unsullied by the foul stains of a ruthless and destructive fanaticism. Let us cherish their sound political sentiments as the only hope of our country's salvation. Let us imitate their noble zeal in the cause of education and learning; and, adopting the simple dignity of their manners, let us acquire the noble fortitude with which they so cheerfully bore their many trials, sufferings and privations. Let us strive to be, as they have been, good citizens, faithful friends, and humble and devoted Christians.

And may no blighting genius arise in future to retard our onward progress, or to damp the moral energies of our people! May generations, yet unborn, in dwelling upon the virtues of those who have gone before them, find something to respect and admire in the recollections of *our* times and *our* names! May we succeed in acquiring for ourselves a character, distinguished for moral and mental beauty, so that, in ages to come, when assembled multitudes shall be gathered together under these venerable shades to commemorate, as we are now doing, the virtues of their Pilgrim, Huguenot Fathers, there shall be no dark shade, no ugly spot on the fair face of our being to break the beautiful continuity in the bright moral vista of the past!



APPENDIX.

[A.]

Translation from the French of the Journal of Pierre Moragne, of New-Bordeaux.

"The 30th July, 1763, I left my father's house, situated in the Parish of St. Avid du Tizac, jurisdiction of Montravel, near St. Foy, on the Dordogne, in France.

"The 2d of August, arrived near the Royant, where I paid down thirty-one pounds sterling, sixteen shillings to buy provisions, which sum was to be reimbursed to me at Plymouth.

"On the 9th, we have entered on the seas.

"16th. We have put into the Port of D'Artimone, ten leagues from Plymouth, where we have taken in some refreshments, after having been without taste of anything for sometime during the voyage.

"22nd. We have sailed out of the harbor.

"23d. In a contrary wind an opening was made for the water in a private part of our Barque, which soon alarmed us all even to the Captain, who had not bethought himself to set sail for landing at the first Port; and we, of our side, worked incessantly with buckets and with the pump to keep the water out of the Captain's cabin. We stood in the water four hours; but by the grace of God, we reached land, with great danger of ship-wreck, by a very narrow passage between two rocks:—We could not pass elsewhere; and after having put in order my affairs, one named Bonique Siragieus, some others and myself, preferring to make the journey by land, parted, on the same day, from the Barque, afterwards to be repaired in fair weather.

"25th. Arrived at Plymouth, (England,) and two days thereafter, discharged from the vessel our equipage.

"Our sojourn at Plymouth has been much longer than we anticipated, and we have undergone much trouble, which is too bitter to speak of here.

"25th December. We have commenced going aboard of a vessel, destined to bear us from Plymouth to America, at Charleston, in South Carolina.

"Faithful to setting out with the first good wind, the want of which has withheld us till now (Jan. 25, 1764,) we have departed with a little breeze, favorable enough for carrying us out of the channel.

"27th, 28th, 29th. We have had a great tempest, and great risk of perishing, as, not being yet out of the channel, we were stranded on some rocks; and we have had many of our clothes and much of our bedding wet, from the waves of the sea, rising on the deck of the vessel: on which account we have been obliged to lay to, in the road-stead of Farbret, which is

eleven leagues further than Plymouth from Charleston; and here we have remained till the 14th of February. A rebellion took place by most of the passengers against the Captain on report of the meats, which were not found good; and many hard words were spoken, which brought down the wrath of God upon us;—and the next day we set sail.

"17th. We were again at Plymouth, and on the 20th the provisions were visited and found good.

"Finally the 22d of February we again set out, under the care of God, with a fair wind, which was better and better during some days.

"The 17th March, in a time of calm, we were encountered by a vessel, which came from Carolina.

"30th. We have had a dispute about the bread, which was not found good, being spoiled by the worms.

"April 2nd. We have had some showers and dark clouds as a whirlwind came over the waters of the sea;—it was very dangerous, if unhappily it had encountered our vessel; and the Captain had delayed reefing sail to avoid the danger of the water;—one moment after we heard a clap of thunder, which soon made us shut the hatches in apprehension of a great tempest.

"10th. We commenced seeing the shores of America, which greatly rejoiced us, having been forty-seven days complete without the sight of aught but the heavens and the waters;—but that joy was soon changed to sadness: for we found ourselves run aground on a bank of sand, on which our vessel struck so hard, that we expected her masting would come to pieces by the shock, which would certainly have happened if the wind had been high.

"We all commenced immediately to lighten the vessel by throwing into the sea everything of least value; and managed thereby to extricate ourselves from great danger.

"14th April. We have arrived, thank God, at Charleston, and lodge in the Barracks with which the inhabitants of the Town have presented us. We have received a hogshead of crackers (biscuits) and other liberalities from the French church, in awaiting the bounty of the Province for our support.

"Our residence was for about the space of six months and a half at Charleston or the Port Royal, or on the road in reaching our destination, where it was our lot to meet with great fatigue and inconvenience; I, in particular, was very ill at Charleston, and I was there worn out with grief.

"The 14th November, of the same year, I arrived with others at the New-Bordeaux, and, after our arrival, it was necessary to camp on the border of the river, and to make a small boat (*canôt*) to pass our effects.

"Finally, being passed, I commenced with two other persons to build us a barrack; and in the month of February, 1765, with the aid of God, I have begun to labor on my own land—on my half-acre, and afterwards on my four acres. The 13th June I finished planting in corn and beans* all the land

* "*Mais et Haricots*"—Indian Corn and French Beans.

which I had been able to prepare—being then very feeble, having only a little corn to eat, and being placed under the necessity of grinding it at an iron mill. Though we have not a sufficiency, yet, with the aid of God, we may always have enough to keep us from starving till our little harvest comes in.

"The 16th July, 1765. I am married—I, Pierre Moragne, the natural and legitimate son of Pierre Moragne and of Marie Paris, of one part, with Cécile Bayle, natural and legitimate daughter of Jean Bayle and of Marie Seyral, of the other part—thus—after the publication of three banns, joined this blessed day, by Monsieur Boutiton, (the son,) Minister of the Gospel. Pierre Bellot, and Helie Bellot, his son, were present as witnesses, and other persons of the New-Bordeaux.

"Towards the last of the month of July we had an alarm, created by the rumor that the Indians were coming to make war upon us, and we all labored to dispose some trees so as to make a fort; but the rumor proved false.

"In the month of August following I suffered much from fever and other sickness, having almost nothing." *

[B.]

Translation of a Copy of a Letter written by Pierre Moragne to his Father in France Jan. 17, 1771.

"MONSIEUR AND VERY DEAR FATHER :

"I have had the honor to receive your letter dated Nov. 1, 1769. It has been a very long time delayed. By it, I see that you all enjoy good health; and I pray God he may preserve it to you.

"As for us—I speak of my wife, my mother-in-law and my two boys, (for God gave me a second son the 30th July last,) we enjoy perfect health.

"I am charmed to hear that my brother is married; and I hope that his wife will regard you as her own father, and my mother as her mother, and render to you conjointly the same services that we should ourselves if we were near you.

"I have written to you often; but very likely my letters have miscarried:—so, my dear father, do not infer from this that I have not preserved for you all the friendship and tenderness of a son, who is entirely devoted to you. —It is the warmest desire of my heart to be able to come to see you; but I beg you to consider that it is impossible for me to quit my family and my plantation. The lives and the maintenance of these depend entirely on the labor of my arms and on my industry. If ever I could find one moment favorable, I should take advantage of it, to be assured once more of the living voices of all my kindred: on that you may depend.

"I have not received the letter of which you spoke, in which you have included my certificate of baptism. I had not believed that my good brother

* The Journal here stops—the other portions, which were continued into the present century, having unfortunately been destroyed.

remembered me, not having heard from him except by a single compliment through Monsieur B——. I had written to him, and I imagined that he would have answered me, as he always appears equally attached to his duty. I am very glad that you have quit your mill associate :—you are more comfortable—are you not ?

“As it regards my situation, it is, God be thanked, very agreeable :—I live in peace with my family, and cultivate the earth with success. I have an abundance of that which is necessary for me and mine.

“The land here is excellent, and very little yields advantageously, when cultivated by industrious hands. The climate is very agreeable: we have two months of great heat, but of very good rains, and a moderate winter.

“See, my dear father, 'hat which I can tell in replying to all the articles of your letter. Pray God, that you be in a state to come and join me here :—I should be at the height of my joy.

“I have the honor to be, with profound respect,

Monsieur and dear Father,

Your very humble,

And very obedient and grateful son,

P. MORAGNE.

N. B. My profound respects to my very dear Mother! my friendship and compliments to my brother and his wife and family—to John Bonneau and his spouse, and to all our relations, neighbors and friends.

[C.]

The writer has been kindly furnished with the following communication relative to the Rev. Mr. Gibert :

“The Rev. Jean Louis Gibert was born near Alais in Languedoc the 22nd July, 1722. While still young he entered the ministry and exercised the pastoral functions of his office at *Saintouge*. His zeal and a distinguished reputation drew upon him the resentment of government. To avoid the severe laws in force against Huguenots he expatriated himself, and took refuge in America. He came to South Carolina in 1764, with a colony of 212 persons, who followed him to escape the tyranny of their own government. He died in Aug., 1773, leaving a widow and three small children, one son and two daughters. The son died unmarried. Of the daughters one married Mr. William Pettigrew. The children of this marriage are the only descendants of the Rev. Mr. Gibert. The other married Mr. Thomas Finley and died, leaving an infant son, John Louis. He grew up a young man of great promise, but died early while a student in the South Carolina College, Columbia. The Rev. Mr. Gibert was joined in this country by his nephew, Mr. Pierre Gibert, who, after his uncle's death, kept open the small church in which he had officiated, reading the sermons every Sunday. In personal appearance, the Rev. Mr. Gibert was of middle stature—black hair—and gray eyes, with

a strong cast of countenance. This is the description of one, who, in his youth, remembered seeing him.

"The Rev. Etienne Gibert of England, whose sermons were published was brother to the Rev. Jean Louis Gibert."

[D.]

IN THE COUNCIL CHAMBER—APRIL 18, 1764.

Present—The Governor, THOMAS BOONE, Esq.—Lieut. Governor, Hon. WILLIAM BULL—and MEMBERS OF COUNCIL.

"The French Protestants attending were called in : took the oath of allegiance, and also swore to the truth of their several petitions, praying for land and bounty, which were then presented and read—viz.:

	Acres.		Acres.
Jean Louis Gibert,	200	Nicolas Bouchonneau,	100
Anne Curreau Bouchonneau,	150	Charles Bouchonneau,	100
Pierre Helie Belot,	100	Anthoine Tarrasteau,	100
Jean Bell Hay,	200	Andre Guillebeau,	100
Joseph Bouchillon,	150	Francois Prouvillac,	100
Jean Baptiste Petit,	150	Jean Anthony,	100
Jean Roger,	150	Jean Bouchillon,	100
Pierre Regnier,	150	Marie Bayle,	100
Pierre Nicolas,	150	Cecille Bayle,	100
Colas Bodazeau,	300	Pierre Bayle,	100
Jean Belot,	250	Jean Priolot,	100
Jean Baptiste DeLaune,	350	Jean Brien,	100
Jean Baptiste Gautier,	250	Pierre Chuzzeau,	100
Jean Lefay,	200	Jean Andibert,	100
Marie Tarrasteau Gabau,	150	Susanna Roquemore,	100
Abram Jacob,	250	Pierre Roquemore, jun.,	100
Pierre Roquemore, Aisne,	250	Pierre Roquemore, Aisne,	100
Jacques Labruese,	250	Pierre Rolland,	100
Jacquese Langell,	300	Francois Gross,	100
Jean Fresille,	300	Etienne Thomas,	100
Jacques Boutiton,	150	Marie Thomas,	100
Mathieu Beraud,	250	Susanna Latou,	100
Daniel Louis Jenerett,	100	Anne Latou,	100
Pierre Boutiton,	100	Marthe Annieu,	100
Pierre Boutiton,	100	Jeane Dupuy,	100
Francis Bayle,	100	Pierre Langell,	100
Pierre Leoron,	100	Jacques Langell,	100
Louis Villerett,	100	Jacob Baylard,	100
Nicolas Bayson,	100	Pierre Moragne,	100
Antoine Billau,	100	Matthieu Testall,	100
Marie Magdale Belot,	100	Matthieu Beraud,	100
Jean Dutmerue,	100	Jean Beraud du Couton,	100
Marie Roger,	100	Pierre Pieron,	100
Jeremiah Roger,	100	Annie Williams,	100
Pierre Roger,	100	Philip Berd,	100
Daniel Due,	100	Pierre Sudze,	100
Theodore Gay,	100	Joseph Labbe,	100
Jean Don,	100	Jacques Vallae,	100
Jean Cartan,	100	Jean Scervante,	100
Jean Pierre Bellier,	100	Anne Beraud Brien, Aisne,	150
Pierre Garrineau,	100		



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